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# INDIANS AT • WORK



NOVEMBER 15, 1934

A NEWS SHEET FOR INDIANS  
AND THE INDIAN SERVICE

• OFFICE • OF • INDIAN • AFFAIRS •  
WASHINGTON, D. C.





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Thirty-two tribes or reservations voted on the Indian Reorganization Act on October 27. The results are given in full on page 6 of this issue. Their significance is powerful indeed. Of thirty-two reservations, thirty-one adopted the act. The percentage of the voting population which went to the polls varied from a minimum of 28.3 (Omahas) to a maximum of 86.4 at Picuris Pueblo. Of the total adult population, male and female, on all the reservations, 50.8% went to the polls. This is about the percentage of the eligible voters who vote at Presidential elections, but much higher than the vote which is usual at referendums. The total vote was 11,229 for and 4,119 against. This means a 73.2% 'yes' vote.

The closest vote was that at Pine Ridge - 1,169 for and 1,095 against, or 51.6% favorable. Fort Hall voted 92.3% to adopt the act; the Menominees, 97.7%; the San Carlos Apaches, 95.6%; Grand Portage, 95.3%; the Omahas, 92.1%; the Rocky Boys, 96%; Laguna Pueblo, 92.2; the Iowas 97.4%; and Picuris Pueblo, 100%.

The reservations and tribes which voted October 27 represented very diverse areas and situations. They were allotted and unallotted; possessors of large land areas and of areas shrunken to mere remnants through allotment; they were desert Indians, plains Indians and woods Indians; they were pure bloods, and mixed bloods of all degrees. They represented important groups in Wisconsin, Minnesota, South Dakota, Nebraska, Montana, Kansas, Idaho, Washington, Nevada, Arizona, and New Mexico.

From time to time, opponents of the Reorganization Act have stated that it was fitted for the unallotted southwestern tribes but not for the allotted and partly landless, more or less assimilated, tribes of the eastern areas. The vote of October 27 disposes of that argument. Actually, the only tribe which cast a majority of those voting in the election against the Act was an unallotted southwestern tribe, the Whiteriver Apaches (Fort Apache).

There had been much question as to the readiness of Indian women to vote. The Pueblo women, for example, were thought by some to be indifferent to public affairs, if not forbidden to participate in them. Yet at Taos, 84.3% of the adult population voted, which necessarily means that most of the women voted. At Picuris Pueblo, 86.4% of the adult population voted, and at Laguna, 64% of the adult population. The Sioux women necessarily voted at Standing Rock, because 75.4% of the eligible voters went to the polls, and at Cheyenne River (Sioux) 78.2% of the eligibles went to the polls. Of the Ft.



McDowell Pimas, 64.8% went to the polls.

Why did Ft. Apache vote against the act? The San Carlos Apaches, adjacent to Ft. Apache, adopted it, their vote being 95.6% favorable. The answer respecting Ft. Apache is not yet clear, but a thoughtful report from the Agency states:

"In discussing the result of the election with a number of the members they stated that they are afraid, and that there is an inherited fear that something might be put over on them; that they like the Bill all right, but they did not know about this self-government business.

" \* \* \* A number of the chiefs stated to me that they think the Bill is all right; that they want the reservation just as it is, but they seem to be afraid if the Bill passes the government would take the white executives away and turn the management over to some of the Indians and that they had no one capable and no one that all of the members of the tribe would trust, and that they were perfectly willing to let the Commissioner and the Superintendent handle their affairs as they saw best."

Apparently the Whiteriver Apaches (Ft. Apache) were decidedly unconvinced about self-government, and they feared that once the Act went into effect for themselves, tribal politics might heat up to an annoying intensity.

And what - in truth - what about self-government? In Reorganization Act terms, what is it?

It is the right to help one another and defend one another through organization. It is the legal authority to protect one's own property. It is to be left no longer wholly at the mercy of Indian Bureaus and of Congresses and of the political winds which blow them here and yon.

It is the right to participate, at least, in the choice of one's own fate.

It is, for Indians, the beginning of the having of the most precious thing in life - responsible partnership in the world's work, in the work of one's own group. How many thousands of years, in how many races, has the struggle for that most precious thing in life gone forward! It was taken away from the Indians and now they may have it again, if they desire. They do desire it.

\* \* \* \* \*

The effort, here and there, to inject religious issues into the consideration of the Reorganization Act, has continued. From one reservation has come the double-headed news that Christian missionaries opposed the adoption of the measure because they thought its tendencies were "pagan", while the old chiefs opposed it because they thought its tendencies were "modernistic".

On another reservation, the missionaries of one of the denominations actually were able to sway more than a hundred votes against the Act, although the majority vote was safely for it.

On another reservation, the members of the Native American Church (the so-called Peyote Church) are reported to have voted solidly against the Act; although, in the previous week, an Oklahoma attack had been leveled against the Act on the ground that it would encourage the Native American Church.

Undoubtedly this intrusion of an irrelevant religious debate into the Reorganization Act discussions is in part a disguised effort to force the present Administration to renew the old and now discarded policy of choosing religions and denominations for the Indians, and of withholding liberty of conscience from them.

But in addition, there evidently is a genuine mental confusion in some minds. This confusion exists among some missionaries and some devotees of the native religions. Its essence seems to be the following:

Under the Wheeler-Howard Act, the tribes will actively participate in their own affairs. They will have a controlling voice in many matters. Hence, majorities might oppress minorities. And these might be religious majorities and religious minorities.

And so they might; and just so, the Indian Office might renew its old oppressions.

And so, in any part of the United States, religious majorities might oppress religious minorities.

But in the matter of religious conscience there is an over-reaching guarantee, which the courts will always sustain. The Constitution itself forbids the oppression of minorities by majorities in matters of religious conscience; it guarantees liberty of conscience.

Let those who are troubled in this matter go back to the sources of the Republic, re-read the Constitution, and examine the decisions of the Supreme Court which uniformly have supported the guarantee of religious liberty.

JOHN COLLIER  
Commissioner of Indian Affairs

VOTES BY TRIBES ON THE INDIAN REORGANIZATION ACT AS SHOWN BY THE OCTOBER 27REFERENDUM.

<u>Place Voting</u>	<u>Voting Population</u>	<u>For</u>	<u>Against</u>
Leech Lake	961	375	60
White Earth	4169	1122	245
Grand Portage	179	75	4
Nett Lake	317	159	7
Pipestone	271	94	2
Flandreau	193	79	5
Rosebud	3126	843	424
Pine Ridge	4075	1169	1095
Cheyenne River	1543	653	459
Yankton	991	248	171
Potawatomi	469	198	122
Kickapoo	151	74	16
Iowa	245	115	3
Sac and Fox	49	32	3
Standing Rock	1559	668	508
Taos (Santa Fe)	402	303	36
Picuris	57	51	0
Laguna	1315	776	66
Omaha	807	212	17
Winnebago	583	133	52
Rocky Boy	344	179	7
Fort Belknap	604	371	50
Blackfeet	1725	823	171
Tongue River	757	418	96
Fort Hall	971	375	31
Western Shoshone	373	191	12
Menominee	1020	596	15
Nisqually (Taholah)	40	19	2
Snokomish (Tulalip)	171	35	10
San Carlos	1473	504	22
Fort McDowell (Pima)	111	65	7
Fort Apache	1340	272	401
	30,207	11,229	4,119

COMMISSIONER COLLIER'S LETTER TO INDIANS WHO ACCEPTED THE REORGANIZATIONACT ON OCTOBER 27

To the Indians of the \_\_\_\_\_ Reservation,

Through the Superintendent

Superintendent \_\_\_\_\_ advises me that by your vote on October 27 you have unquestionably decided to accept the Indian Reorganization Act and with it the opportunities that are opened to you by the several constructive provisions of the act.

The eyes of the Nation have been upon you to see what the Indians would do with an opportunity such as has been afforded them, and results thus far achieved have justified both the faith we have in the Indian people and the efforts put forth to obtain this legislation for them.

Secretary Ickes and I are highly gratified at the action taken, and we wish to congratulate you upon the wisdom shown and the interest displayed by your people in casting the ballots of so large a proportion of the entire voting population.

I am confident that this same interest may continue, and that you will be active to the same degree in working out the other necessary steps in the consummation of the program and in bringing to the Indian people of the Nation a new day, opportunity for a life more secure and more free.

This letter gives formal notice that the Indians of the \_\_\_\_\_ jurisdiction have accepted the Indian Reorganization Act.

With best wishes, I am

Sincerely yours,

JOHN COLLIER

Commissioner.



SECRETARY ICKES' ORDER CALLING FURTHER REFERENDUMS ON THE REORGANIZATION ACT

Commissioner of Indian Affairs,

Washington, D. C.

My dear Mr. Commissioner:

Pursuant to Section 18 of the Act of June 18, 1934 (Public No. 383-73d Congress), a special election is hereby called on November 17, November 21, and November 24 respectively, for the purpose of permitting the Indians of the reservations set forth below to cast their ballots in secret on the question as to whether they want to accept the said Act of June 18, 1934, otherwise known as the Wheeler-Howard Act.

For the election of November 17:

Arizona:	Kaibab Cocopah (Ft. Yuma Agency)	Nevada:	Fallon Ft. McDermitt Moapa River Walker River
California:	Yuma (Ft. Yuma Agency) Round Valley Tule River	New Mexico:	Zuni
Idaho:	Cocur d'Alene Nez Perce	North Dakota:	Ft. Berthold Ft. Totten (Devil's Lake)
Minnesota:	Fond du Lac Red Lake	Utah:	Goshute Shivwitz
Nebraska:	Ponca Santee	Washington:	Swinomish Kalispel
		Wisconsin:	Bad River

For the election of November 21:

Utah: Skull Valley

For the election of November 24:

Utah: Paiute

Superintendents will give to the Indians thirty days' notice in advance of such election, which shall be held under such conditions and regulations as the Commissioner of Indian Affairs may prescribe.

(SIGNED) HAROLD L. ICKES  
Secretary of the Interior

INDIAN BALLOT

In order to be sure that everyone knew what the referendum was about, "referendum" of course, being the one held by thirty-two Indian tribes October 27 to decide on their acceptance of the Reorganization Act, the Sioux had their ballots printed in their own language. One is reproduced below.

Shall the Indian Reorganization Act (modified Wheeler-Howard Bill) apply on this Reservation?

IKCEWICASA TOUNYE PIYA OKA GE WOOPE KIN LE CYANKE OKITAWAPI KIN ICU KTE HE?

YES	Hen
For	Nakicijin

NO	Hiya
Against	Wicalapi Sni

If you want this act to apply, make X in left square.

WOOPE KIN LE ICUPICA HECI X WANJI CATKAYA TANHA N OWA YO.

If not, make X in right.

NAHAN YACINSNI KIN X WANJI ISLA YA TANHAN OW AYO

It was the Sioux who last spring translated the original Wheeler-Howard Act and distributed it by the thousand. And the Sioux groups that voted on the 27th, like all but one of the thirty-two tribes, accepted the Act. Now, let them go forward.

OKLAHOMA INDIANS AND THE REORGANIZATION ACT

To The Indians of Oklahoma:

This is to answer, for the benefit of all, certain questions raised during the recent meetings in Oklahoma relative to the Indian Reorganization Act (the modified Wheeler-Howard Act) which passed Congress and was approved by the President on June 18, 1934. It is now a law and applies to all Indians in the United States - except that by Section 13, the Oklahoma tribes are exempted from Sections 2, 4, 7, 16, 17 and 18 of the Act.

As a matter of fact, for one reason or another six other sections do not apply to Oklahoma:

Sec. 1 applies only to reservations where land is available for allotment.

Sec. 3 applies to reservations where there is "surplus" Indian land.

Sec. 6 applies only to Indians on the public domain.

Sec. 9 authorizes \$250,000 for expenses of Indian organizations created under the Act. Such organizations can not now be formed in Oklahoma.

Sec. 10 authorizes an appropriation of \$10,000,000 to loan to Indians for home and industrial improvements. It applies only to incorporated groups.

Sec. 14 deals with Sioux benefits only.

The following six do apply to the Oklahoma tribes:

Sec. 5 authorizes \$2,000,000 to purchase land for Indians.

Sec. 6 would apply in Oklahoma if Indian grazing units are obtained.

Sec. 11 provides money for the education of individual Indians.

Sec. 12 relates to employment of qualified Indians in the Indian Service.

Sec. 15 provides that nothing in the Act can impair or prejudice any claim or suit of any Indian tribe against the United States.

Sec. 19 merely defines who are Indians under the Act.

It will be seen, therefore, that unless Section 13 is repealed or amended,



the Oklahoma Indians are excluded from most of the Act. Therefore, the most important question at the present time is whether or not the Oklahoma Indians want Section 13 repealed. If it is repealed, they may then determine whether or not to organize under the provisions of the Act.

Practically nothing in the Act is compulsory, except the preventing of further allotments of land and the sale of Indian land. The rest is voluntary. I believe it is the first time that any important legislation affecting Indians generally has been passed in which the decision of acceptance or rejection is left entirely with the Indians to be decided by popular vote.

. If the Indians of Oklahoma could accept the Act and would accept it in its entirety, it can take nothing away from them that they now have, neither lands, nor personal property, nor inherited rights, nor full citizenship privileges.

Let me answer plainly the following questions which have been raised:

Question 1. If any tribe of Indians accepts the provisions of the Wheeler-Howard Act, will they be forced to give up their allotments?

Answer: No.

Question 2. Is it the plan of the Indian Office to purchase a great block of land in some distant place and move the Indians to it?

Answer: No, - unless certain groups of Indians desire it, and then it would be for themselves alone.

Question 3. Where will land be purchased for Indians under Section 5?

Answer: Where individual Indians and Indian tribes desire to have it purchased, as far as possible. Undoubtedly the greater part of the land purchased will be white-owned land checker-boarded within or adjacent to Indian-owned lands. It is intended also to buy Indian land where the former allottee is dead and the land not yet divided among the heirs.

Question 4. Will land purchased be allotted to individual Indians?

Answer: No. The title to the land will remain in the U. S. Government, and the individual Indian will be permitted to use a definitely assigned tract, as long as he makes beneficial use of it. If the Indian does not use it himself, or if he tries to lease it, it will be taken away from him and assigned to some other Indian. If the Indian to whom a tract is assigned builds a house or other improvements on it, the house or improvements are his. If he goes elsewhere he may move the house or improvements, or he may sell them to the Indian who takes his place on the tract. His heirs may inherit his right of use and his improvements, as a matter of course.

Question 5. Will all heirship land be purchased?

Answer: No. The Act permits the exchange of lands of equal value. Under it an Indian who is heir to separated tracts can exchange land in order to get his land in one tract. Where it is impossible by exchange to create a farm of sufficient size so that the holder can make a living on it by such exchange, the land can be purchased under the provisions of Section 5. This will hold the land in Government ownership for the use of the Indians and will prevent its sale to anyone except the tribe or to the Government.

Question 6. Can fee patents be issued to Indian trust patented land?

Answer: Yes, and it will be done on the request of the Indian where it seems to his best interests that it should be done. I am planning to ask Congress to amend Section 2, so that no question can be raised relative to the possibility of issuing fee patents and removing restrictions in those exceptional cases where this seems desirable.

Question 7. If Indians on a reservation form a tribal organization for "self-government", will that separate them from State or County government?

Answer: No. The self-government feature will apply to Indian matters only. It will not change the present status relative to citizenship or to the authority of the State or County. The self-government will be similar to that of a church located in a city and owned by many people scattered throughout the city and adjacent country. Such a church usually is "incorporated" to form a legal holding body. The members elect a board of trustees. These trustees are the "self-government", in control of church matters and church activities - such matters as church business, religious questions, education, hospitalization, welfare work, charity work, etc. This familiar example is mentioned in order to clarify this subject.

Question 8. What does the word "reservation" mean as used in the Act?

Answer: The Act contains no definition of the word. The outside boundaries of a "reservation" may contain solidly owned Indian land, or white and Indian land mixed; they may contain solid Indian populations, or the whites inside the boundaries may outnumber the Indians four to one, or more. An amendment will be proposed, so defining the word "reservation" that any Indian tribe or community, including scattered and landless Indians, may take advantage of the Act. Such was the intent of the drafters of the Act and of Congress.

Question 9. Would the acceptance of the Wheeler-Howard Act in any way interfere with the Indians' religion?

Answer: No. The Wheeler-Howard Act neither states nor implies anything about religion. The Constitution of the United States guarantees religious

freedom to every citizen. Every Indian is a citizen of the United States. In religious matters he is as free as the white men to follow his own wishes. Furthermore, the present Administration has declared itself for religious liberty for all Indians and nothing could cause it to violate this pledge.

Question 10. Are the explanations of the Wheeler-Howard Act, in the newspapers throughout the country, true?

Answer: Some are, some are not. Many of the statements made by some Oklahoma papers are not true. They were printed either because the editors misunderstand the provisions of the Act, or because they are not in favor of the Act and are trying to lead the public, including the Indians, to believe that the Act would harm the Indians. The repeated statement that the Indians, if they accept the Act, would lose their allotments, is false. The printed statement that they would be forced to live on an Indian reservation separated from the white people is false.

Remember this: The acceptance of the Wheeler-Howard Act can take nothing away from the Indian that he now has and desires to retain. On the other hand, it can give him much in managing his own affairs and in opportunities for self-improvement that he does not have.

Remember also that the question for the Oklahoma Indians to decide is whether Section 13 should be repealed so that they may then decide for themselves whether or not they want to accept tribal government and other matters provided by the Act from which they are now excluded by this section.

JOHN COLLIER,  
Commissioner.

NCT EVEN A TEAPOT\*

Once more the "issue" of religion raises its head in Indian Affairs!

Under date of October 30, the General Conference of Missionaries of the Christian Reformed Church sent Commissioner Collier the following letter:

"According to the Literary Digest of September 15, 1934; page 17, the NEW DEAL is considering a proposal to restore the original religion of each Indian tribe. We would appreciate receiving from you either a denial or confirmation of the above report."

To this Commissioner Collier sent the following reply:

"Replying to yours of October 30, the Indian Office is not proposing to restore the original religion of each Indian tribe or of any. It is not the function of the Indian Office to establish religions. The choice of religions is wholly a matter for the individual or the group or congregation concerned."

Readers may be interested to know what the statement in the LITERARY DIGEST was. It occurred as part of the Digest's comment on an article recently appearing in NATURAL HISTORY. The article is by Dr. Clark Wissler, Curator-in-chief of Anthropology at the American Museum of Natural History, New York.

Dr. Wissler's article dealt with population trends among the Indians, chiefly with recent increases. The Digest, in commenting said,

"This increase in numbers is expected to be accelerated rather than otherwise by the coming New Deal for Indians, under

\*See Commissioner Collier's editorial, page 4.



liberal policies now being formulated by the Washington Administration. It is expected that the President will reverse the Indian policy of a century and a half, and start off in an entirely new direction.

"Some of the proposals reported to be under consideration include the restoration of former Indian lands to tribal ownership, abandonment of the idea of allotting individual lands, and possibly increasing the present tribal lands by purchase or otherwise. Possibly each tribe or community will be organized into a self-governing political unit, to operate its land under a legalized corporation, restoring the original language, social customs, and religion of each tribe."

Concerning the quotation which caused the General Conference such concern, the Indian Office offers the following statements:

1. There is at present no proposal to restore former Indian lands to tribal ownership under consideration. The Indian Reorganization Act, however, does contain a clause which returns to tribal ownership lands which have been thrown open to public entry but are as yet unentered. This Act passed Congress at the last session and became law June 18.

2. Individual land allotment was definitely ended with the passage of the Reorganization Act.

3. The right of Indian tribes to organize for their common welfare was affirmed by the Reorganization Act.

4. Authorization to the Secretary of the Interior to issue a charter of incorporation to a tribe upon petition by one-third of its adult members was included in the Reorganization Act.

5. Neither provision for organization mentioned above, however, contained any reference to Indian language, social customs or religion in any way.

Copies of the Indian Reorganization Act have been available for distribution since its passage last June.

INDIAN RICE CAMPS WHITE EARTH RESERVATION

By E. J. Carlson

Forest Supervisor, Indian Service

The Indians of the Consolidated Chippewa Agency are engaged chiefly with the harvesting of wild rice in the fall months and this is considered a major industry. It may be compared to the "dry farming" of the far West, since the crops depend upon the water supply.

Wild rice grows in shallow lakes and thrives where the water is kept at a mean level by dams - either natural or constructed. Many of the lakes bear wild rice but the crops are often lost when the lake level is suddenly dropped, causing the rice stems to fall and break off.

Rice Lake, one of the largest on the White Earth Reservation, has a man-made dam which retains the water during the entire summer. We find as many as 1,500 Indians gathered at this lake during the harvest season when wild rice prices are good.

The Health Situation

The public health situation at harvest time was our greatest problem here. For all the great number of Indians yearly coming to the place, there were no sanitary provisions whatever. The Indians simply threw up their camps and made out as well as they could. Epidemics of sickness were the usual thing after the rice season.

The land around the lake was State land and the Indians were subject to State laws and regulations. The Director of the State Forest Service in Minnesota at last suggested that the land be divided into camp ground sites and that the Indian Department construct the buildings necessary for such camps.

### Conveniences For The Indians

After considerable legislation and transactions, five camp sites of approximately ten acres each were designated - all but one having a road or trail into it. Since the job was to be done, it seemed well to do more than provide mere sanitation and we undertook the provision of some conveniences to be used in the rice harvesting as well.

The lake in which the rice grows so abundantly is approximately five miles long and one mile wide and is surrounded on all sides by a very large swamp which is from one-quarter to two miles in width. Obviously it was necessary for the Indians to cross this swamp in order to gather the rice. This crossing they made on foot, carrying their boats and paraphernalia with them. It was a big labor.

We decided to build docks out over the swamps from the camps, thus saving the Indians the burdensome walk across the wet ground carrying their heavy boats.

Every consideration was given to reducing cost by first placing the camp sites at the narrowest point of swamp to the lake shore. These docks as they stand today are from five hundred feet to sixteen hundred feet long. They are shown in the accompanying pictures. In the con-

struction, two long timbers were laid on the bog, eight feet apart, then smaller timbers were laid crosswise to make a corduroy bed or foundation. The smaller timbers consisted mainly of spruce and tamarack six inches in diameter. Then dirt was hauled onto this bed to a depth of one foot and over this was placed coarse gravel to make a fairly good roadway.

Turnouts, twenty feet in width, were placed on the longer docks at five hundred foot intervals to make ample room for passing vehicles; and on the end of every dock a widened turn-around was built. All the timber used on this project was furnished by the Minnesota State Forestry Department.

Canals were built six feet wide and from two to four feet deep along the sides of each dock, to enable the harvesters to paddle their laden canoes as far inland as possible before transferring the wild rice to sacks which are then carried the rest of the way to the camps.

While excavating these canals, one of the Indians unearthed bits of pottery which are presumed to be hundreds of years old. The finding of this pottery is taken as a sure indication that the harvesting of wild rice by the Indians has been practiced for centuries.

### The Camp Sites

The completed camp sites have the appearance of parkways. Each site was chosen in a heavy stand of

timber, necessitating forest stand improvement which resulted in the removal of all dead trees, slash,



SCENES FROM THE WILD RICE HARVESTERS' CAMPS, BUILT UNDER IECW AT RICE LAKE

Chippewa Family Ready To  
Parch, Hull And Winnow  
The Harvest. Everyone  
Has A Part To Play.



The Pole Walk That  
Saved The Rice Pickers  
A Six Mile Trek. Built  
Under IECW.



The Cleared Campsite  
Which Was Once Dense  
Undergrowth. Work  
Done By Indians Under  
IECW.





SAFEGUARDS FOR HEALTH HAVE BEEN ADDED TO THE OLD CAMPGROUNDS UNDER IECW



Chippewas Gathering  
Wild Rice In Traditional  
Fashion.

Docks And Canals Built  
Under IECW To Facilitate  
The Harvesting.



Rice River, The Out-  
let Of Rice Lake, Mak-  
ing The Current With-  
out Which The Grain  
Cannot Grow.

bushes and other forest debris and fifty percent of the standing timber. A fire lane was made around each camp. Streets twenty feet wide were installed every one hundred feet across the grounds and, on each side of the streets, lots were cleared off and numbered. At one end of each street two latrines were constructed, in accordance with State regulations. In all, twenty of these were constructed. The material was purchased by the Minnesota State Forestry Department.

Water systems will be constructed by the State Forestry Department later in the season and it may be necessary for this Department to assist in this project. However,

a very satisfactory community was built up for the Indian wild rice harvesters.

The original set-up for this project was for four camp grounds but later one more camp ground was requested under the Minnesota State CWA. They began construction on two of the sites during the past winter months in order to fill the State quota and for lack of other projects on which to employ their men. However, the CWA ceased in a short time and left both projects uncompleted. Had the men worked on only one it would have been completed at the expiration of the CWA work but as it was, both sites were completed by the Emergency Conservation workers.

#### Saved The Indians A Six Mile Walk

Five camp sites have been made, and a pole trail two and one-half miles long was constructed between the camp grounds and the mainland to make the walking distance six miles shorter than before.

This piece of work is possibly the only one under this jurisdiction where no material was purchased by us other than a few small tools. The men doing this work

were housed and boarded in their own homes and walked to work.

The total expenditures for this project are as follows:

5,086.5 Man-days .....	\$10,703.65
111.5 Team Days .....	223.00
Supervision .....	798.40
Materials and	
Supplies .....	21.95
Total for 6 projects .....	\$11,747.00

#### Land Ownership

The land surrounding Rice Lake is almost entirely owned by the State and it is acquiring still more every year in order to create a game refuge. It is practical that the State should acquire all the shore line because it will prevent much

controversy by doing so, since the land which will be flooded in raising the lake level is at present being utilized by the local farmers for haying purposes. While the State is acquiring this land for a rice field for the Indians and also

for a game refuge, we learn that our Department is also attempting to obtain ownership rights to this land for the same purposes. This would be a good arrangement for the Indians, provided funds were made available for the care of these camps as well as for the enforcement of the necessary law and order.

The temporary dam located at the outlet of the lake was in need of repairs and we obtained permission from the owner of the land to fix it and managed to hold the water level to the required point out we are now informed that the meadows and hay lands are too wet for the hay to be cut successfully and we are requested to let out some of the water. This means the possibility of losing the wild rice crop-- and is the same problem that comes up each year and will continue to do so until all the land is under one ownership. These lands were leased without permission through an error by the State Forest Ranger in that area. Had he abided by his

regulations and not leased these lands, the water level could remain intact and much controversy be avoided.

This office detailed the Emergency Conservation acting-surveyor to ascertain the present water levels in the lake and a report shows that the water level was found to be but .19 inches higher than that placed by a temporary court order in 1924.

The writer is of the opinion that if the two rivers feeding Rice Lake (Tamarack and Upper Rice River) were dammed and a water supply held so that when the lake is low the dams could be opened to normalize the lake level, a better crop of rice would result. A rice culturist tells us that the water in which rice grows should have a current and these dams would create the desired current in addition to holding back the water until haying operations have been completed.

The Extension Department at Consolidated Chippewa has made extensive studies of the wild rice crop with the idea in view of eventually developing this natural source of income to the Indians. The subjects taken up in these studies are the varieties of wild rice, the problem of water levels, problem of seed bed and acidity, germination power of seed and the food value of the grain. Mr. Kaufman, extension worker, furnishes the Office with the following account of the grain and the method of harvest.

Wild rice (*Zizania aquatica*) is a species of grass quite different from the true rice. It is an annual, and grows in miry places or

shallow water. The seed, shed in the autumn, lies in the alluvial mud until spring when it grows rapidly out of the water, often to a height



of six or seven feet above the surface. It blossoms in July and June and in September the grain is mature. The seed resembles oats in

its close-fitting skin or hull. The kernels when extracted are black and long, varying in length from one-half inch to nearly an inch.



A Typical Rice Pickers' Camp Of The Old-Style Without Conveniences Or Provision For Health. Today The Indians Can Set Up Their Teepees By The Lakes And Still Have Pure Water And Health Facilities, Thanks To IECW.

### Gathering

When the harvest is ready the Chippewas gather in camps along the shores of the rice lakes. With flat-bottomed, sharp-prowed boats or canoes they gather the ripening grain. The crew of the boat consists of two persons, one to push

the craft through the standing rice while the other, equipped with two short sticks, bends the rice stalks over the gunwales with one hand and with the other threshes the grain into the bottom of the boat.

### Parching

After enough is gathered, it is taken to shore where it is

spread out on birch bark or grass mats to dry. The next process is

the curing or parching. This work is generally done by the women, who place the grain in large iron ket-

les over a brisk fire, stirring it constantly with wooden paddles until the pale green or purplish seeds have turned to a light brown.

### Hulling And Winnowing

Hulling, the next operation, is a masculine affair. This is done by treading the parched grain with a new clean pair of buckskin moccasins, or by the use of machinery. This separates the hulls from the kernels. The next process is winnowing. Flat trays made of

birch bark are used to get rid of the chaff. The process is somewhat similar to that used by a prospector in panning gold from the sand on a mountain stream. The chaff spills over the edge of the tray, and the parched kernels remain. The rice is now ready for consumption.

### The Market

Within the past three years the favor of wild rice has grown materially. No longer is it consumed by the Indians alone, but it has found its way to the markets of the larger cities. This past year the approximate yield is estimated at 80,000 pounds, with about one-half of this amount purchased from the Indians by buyers or representatives of large marketing organizations. The prices paid the Indians vary according to the quality of product. This year prices ranged from fourteen to twenty cents per pound. With a favorable season, it means a substantial income for many Indian families - in addition to a supplemental food supply for the long, cold winter months.

Also within the past three years the State of Minnesota has realized the importance of wild rice to the Indians, as well as the important part it plays as a feeding ground and attraction to wild game. During this time, protective

measures have been passed which will be a benefit to the Indians for years to come.

Wild rice is considered a wholesome, nutritious food by all who have used it. In its natural parched state, it is very pleasant, tasting like the meats of nuts. It can be eaten as a cereal or breakfast food. You can serve it steamed, as a wild rice pudding, as a stuffing for game, as wild rice croquettes, or wild rice gems. Recipes have been prepared and may be secured through the Extension Division of the Consolidated Chippewa Agency, Cass Lake, Minnesota.

Thus, wild rice found its place in serving the early Indian, often staying starvation and giving variety to his simple fare; and now when his descendants can no longer find game enough for their needs and the processes of white civilization seem too intricate for many to follow, it promises one of several answers to their great problem - "self support."

### IECW SAVINGS AT SAN CARLOS

The San Carlos Indians have set a goal of \$100 each to be saved out of their IECW earnings this winter. Will they do it? Here is the story by Supervisor Claude C. Cornwall of this savings plan being promoted by the Apaches.

One of the provisions of the Emergency Conservation program was that the Indian workmen should be encouraged to save their money. If possible at all, they were urged to not spend their whole check, but to leave a certain percentage of wages at the agency each month as a savings account. The desirability of such a procedure was more apparent when the IECW program was first inaugurated, because at that time it was not thought that this work program would last more than six months or a year at most.

### Saving For Saving's Sake

This savings program was discussed among the San Carlos Apache Indians and it was finally decided that most of them would be able to save at least forty percent of their wages, so such accounts were set up practically at the outset of IECW and most of the Indians now have a fair balance to their credit as a result. The total fund at San Carlos now amounts to over \$20,000 and keeping a record of over five hundred accounts is no small matter of bookkeeping in itself.

It was the objective of this savings to accumulate a substantial fund which would help take care of the transition period when IECW closed and the Indians were required to provide their own subsist-

ence. But now the mere fact that this savings account has grown until it is a substantial sum has given rise to what approaches real ambition on the part of the Indians at San Carlos. They are voluntarily inaugurating a drive to build this savings account up, so that each individual Indian will have at least \$100 to his credit.

Some of these Apaches have elected to purchase tents, stoves and other permanent home improvements out of their savings. In these cases the amount so expended is being credited to the savings fund drive. The Indians have agreed that the agency should discipline them and help them to keep to their pledges. Tentative promise



has been made, however, that when an Indian reaches the \$100 mark he will be permitted to draw his full IECW check, provided of course that he agrees to keep up his thrifty habits.

Catching the savings spirit in

a fine way one Apache, Adam Hall, came to the reservation office and asked if his savings account could not be set at \$25 a month. He had figured out that he could get a-- long and pay his way with \$5 wages and the 60¢ per day allowed in lieu of subsistence.

### The Indian Leaders Spread The Idea

It is interesting in this connection, however, to note how sensitive the Indian group is to changes. For example, in March the IECW funds commenced to run low. As it was not certain that the program would be extended, the working force was cut down. Some of the men who were laid off lasted about two weeks on their own personal surplus and then began to come to the agency to draw from their personal money savings account. When this drawing out process commenced there was a growing line of applicants to draw from their accounts. It was almost like a run on a bank and many came asking for funds who could hardly be justified on a basis of their present needs. This wave of course

was stemmed with the announcement that the work would continue, but not before serious inroads had been made on the accumulated funds. However, out of it all, the Indians are catching a concept of the meaning of savings, and of the difference between expenditures for things of transient and of permanent value. Our Indian camp managers, Tom Dosela, Victor Kindelay, Ben Randall, John McIntosh and Mrs. Marie K. Sippi, Camp Field Assistant, who understand this clearly, are a great help to us in teaching the Indians just what it is all about. If the Emergency Conservation Work could do no more than this it would at least set up a basis for a credit concept and an idea of planning a little ahead.

## FERA, THE INDIANS AND COUNTY COOPERATION

The Indian Service in many sections of the country is obtaining FERA aid to supplement its allotments for improvement work. The following extracts from a road report submitted from the Five Tribes Agency, Oklahoma, give examples of the type of work being done:

Mayes County. FERA and County authorities have taken over three road and bridge projects for completion. They are furnishing labor, materials and supervision, and are using approximately fifty percent Indian labor. This is in keeping with an agreement setting forth that they would complete those jobs after we had spent our allotment to that County.

Cherokee County. FERA is furnishing all-Indian labor, and the County is furnishing steel beams and skilled labor, while we furnish cement, lumber and supervision, in the erection of an eighty foot bridge near Park Hill.

Sequoyah County. FERA is furnishing fifty percent Indian labor, while we furnish trucks and drivers, to gravel a two mile road built under PWA roads.

McIntosh County. FERA has agreed to an all-Indian road project wherein they pay eighty percent and we furnish engineering supervision and twenty percent of the costs. This project is awaiting approval of Oklahoma City FERA office.

Arrangements, similar to those of McIntosh County, have been promised in seventeen other southeastern counties. The projects submitted to authorities are those which have been approved by the Indian Office.

These cooperative projects are being carried on with varying degrees of success, the most successful ones being those in Mayes County. Due to the budget system used by the FERA the labor is rotated according to the family income.

This has caused some confusion. Some men work three hours per month, others as much as nine days. Three days is about the average work time for one man, however, and by the time he learns what to do he is replaced. The names of the workers called by the FERA are posted in some town, or at some school house, and sufficient names are posted to furnish the necessary labor, but the laborers do not always find out that they were called because they can't always get to the place where the names are posted. The result is that some days the foreman will not have anyone to work, or he may have two men or twenty.

This, of course, makes the work impossible to plan, and increases the cost of construction. But we are working to remedy this and other undesirable features and find most of the FERA administrators willing to assist in every way.



WHERE INDIANS HAVE BEEN AT WORK



Approach To The Eucha Bridge, An All-Indian Highway Job,  
Done Under PWA, Oklahoma



Stone Arch Of The Ballou Church Bridge. Work Done By All-Indian  
Crews, Under PWA, Oklahoma

### FLORIDA INDIANS - A LONG TROUBLED SUBJECT

There are between six and seven hundred Indians under the Florida jurisdiction, living in the following four general sections: (1) Eastern Florida, near the Indian Agency at Dania, and in the City of Miami; (2) Western Florida, in Collier County and in the Great Swamp; (3) East central Florida, St. Lucie County, scattered in the swamps; and (4) central Florida, northwest of Lake Okeechobee County on Indian Prairie. All of these, except the small group at Dania and a group in Miami, are badly scattered and in quite inaccessible places. The Indians are living on game, native edible vegetables, and a small amount of garden truck which they raise on the hammocks in the swamps.

#### The Land Problem - The Basis Of a Permanent Settlement

The basis of a permanent settlement of the Florida situation is the land problem. The land that is now owned by the Federal Government in trust for the Indians is, as a rule, unsuitable. The Indians are not able to use it. Most of them are scattered on privately-owned land or State-owned land. For their rehabilitation it is necessary that land be obtained of which they will have the permanent use, and on which they can raise produce to subsist themselves, as game, fish, and wild edible vegetables are becoming more and more unobtainable.

Under the so-called Submarginal Land Program, options have been obtained on several tracts of land which, with development, would

become very desirable for their use. One is a six hundred and forty acre tract west of Dania which contains small but sufficient acreage now capable of cultivation, and additional acreage suitable for grazing but which could be cultivated if drainage were provided. Another is a tract of some 2,500 acres on the Atlantic Coast Line Railroad and highway running south through Immokalee to Everglades. This contains some agricultural land and other land which is suitable for pasturage and borders on a great slough where hunting is possible. A drainage canal cuts through the tract of land and from it a considerable supply of fish is available. It is adjacent to land now cultivated by bean and tomato growers, and it is always possible for the Indians to secure employment on these farms during the cultivation and picking seasons.

A third tract is on Indian Prairie. The land is primarily grazing country but tracts may be cultivated and are highly productive. The Indians in that section could easily raise all of the produce necessary for their sustenance. A small amount of game is available and fish are still plentiful in Lake Okeechobee.

#### The Future Hope

If land cannot be obtained under the submarginal program suitable for the Florida Indians so that they may become again economically independent, it is probable that some land can be purchased later when money becomes available under the provisions of the Reorganization Act, and the submarginal land purchases used for grazing, forestry and hunting.

It is the general plan to organize three or four community centers where welfare, health and education can be centered for these various groups. The plan contemplates the creation of a superintendency for Florida with sub-agencies at each of the community centers. An extensive personnel will not be required; however, some guidance should be furnished to them in their development from a hunting people into a hunting-agricultural people, and steps must be taken to assist them in health and education matters. A. C. M.

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#### IECW CAMP IN A FOOD SHORTAGE

From the Haulpai Indian Reservation comes this rather unique story of IECW ingenuity --

Charles F. Barnard, Indian camp manager at Blue Mountain on the Haulpai Reservation in Arizona, found his camp without beef for about a week. The torrential rains had isolated them from the agency headquarters. "But", as Barnard puts it, "we didn't quit the job or sit down to starve to death. Each evening two men were appointed to go out and hunt rabbits for the next day's meal." Barnard says that his fellow Indians didn't complain about this fare. They were used to gathering their food from the natural supply, so what might have been regarded as a hardship was merely taken as a matter of course.

These Indians are constructing a water storage tank for stock supply and are building a drift fence for control of their cattle range on their own reservation. They are hard workers, enjoy the camp life and this incident proves that "they can take it". Claude C. Cornwall, Supervisor, Indian Emergency Conservation Work.



TAKEN FROM WEEKLY REPORTS ON THE SHEEP AND GOAT PURCHASE FROM SOUTHERN NAVAJO

Hired one man Thursday to go out and notify all of the Indians about the goat buying.

No goats were bought at China Springs, but 134 were bought at Rockdale. Miles Parker, Rockdale, Gallup and China Springs.

The goat buying in this area began on October the 4th.

On the 4th and 5th, we have been notifying the Indians of the goat buying program. John Watchman, Rocky Point, Manuelito and Lupton.

Buying started at Houck.

We have been around Sanders and Chambers notifying all of the Indians of the goat buying program. David B. Kilgore, Houck, Sanders and Chambers.

Started buying sheep and goats Thursday morning.

Bought 314 goats and 49 sheep, or about half of the number that should be bought here. Darrell Farrow, Red Lake.

Buying sheep and goats. Justin Snirley, Sawmill.

Bought 167 sheep and 238 goats. A. F. Light.

Buying sheep and goats at the Divide Store, Cross Canyon Store, and St. Michaels. Sam R. Teller, District 5.

Buying goats at the sheep dip near Fort Defiance. W. A. Day, Fort Defiance.

The Indians are delivering the stock fairly well. W. P. Marshal, Greasewood Chapter.

Short of sheep paint. Will have to borrow from the Trader. W. P. Marshal, Steamboat Chapter.

A herd of about one thousand head will be taken over from the Kinlichee Chapter tomorrow morning. W. P. Marshal, Ganado Chapter.

Up to the present date, we have only bought one sheep and 16 goats. J. W. Bond, Rough Rock.

I have been going around to various Indian camps to tell them about the goat buying, and since the program is just started we are not yet able to get or buy many.

Up to the present date, we have bought 166 goats and 32 sheep in District 2.

My assistant has been going to all of the Indians in this area and urging them to sell their goats as promptly as possible. Dannie Bia, Chinli.

The Indians are not bringing their sheep and goats in as fast as we would like to have them. Romie Price, Tohatchi, N. M.

All of the families are bring-

ing in fifty percent or more of their sheep and goats. Henry Taliman, Oak Springs and Pine Springs.

All trail jobs have been closed down for the goat buying program. Sam R. Teller, Southern Navajo Reservation.

Cleared brush and logs from roadway. Left one man in charge of camp and tools and joined goat reduction forces. W. A. Day, Tohatchi Lookout Trail.

Tools were taken to Salina store by Government truck for stor-

age until goat buying is over. Carl Bartels, 6 Miles Southeast of Salina.

The five men and teams were used to haul the equipment back to the Greasewood store for storage until the goat buying program is completed. Albert G. Sandoval, 8 Miles East of Chinli Sheep Dip.

The work on this project was stopped in order that the Indians might get their goats to the trading posts so that they would be purchased during the goat buying program. Don Wade, 5 Miles Southeast of St. Michaels.

All this action is getting results. There are fewer animals on the Navajos' overgrazed ranges today. The figures on the purchase, as we go to press are as follows:

	Goats	
Northern Navajo .....	28,215	7,480
Eastern Navajo .....	21,734	797
Western Navajo .....	20,000	5,563
Southern Navajo .....	45,917	11,996
Leupp .....	6,000	847
Hopi .....	13,572	2,320
	135,438	29,003

FURTHER WORD ON THE ARTS AND CRAFTS SITUATION AT ZUNI

The Indian Office is in receipt of the letter below-quoted from Mr. Oliver LaFarge. Mr. LaFarge is one of the Directors of the National Association on Indian Affairs, Incorporated. In the INDIANS AT WORK for August 15 we quoted a report of the National Association as follows:

"At Zuni, our representatives went into the arts and crafts situation, with melancholy results. Their finding is that the advantageous economic situation of these Indians, plus a prejudice against pottery making (which has probably been nurtured by the Indian schools), has led almost to the extinction of this one outstanding art."

Superintendent Trotter of Zuni and Superintendent of Schools Morrison took exception to the criticism and their letters were published in the October 1 INDIANS AT WORK. Mr. LaFarge now submits this clarification of the original report.

"I have only just received the October number of INDIANS AT WORK, in which you publish the letters from Superintendent Trotter and Superintendent of Schools Morrison, refuting the statement in a Bulletin of this Association that prejudice against pottery work at Zuni has probably been nurtured by the Indian Schools.

"We regret that your letter informing us that this material was to be published, was not mailed until the first of October, so that we had no opportunity to defend or withdraw our statement in the same issue in which the protests were published.

"We feel that our statement was too loosely worded and led Mr. Trotter and Mr. Morrison to misunderstand our meaning. We were referring to a historical fact which, we believe, no one will attempt to gainsay - namely that the Indian Schools in general, and most particularly the boarding schools, did everything in their power up to very recently to repress all native Indian art expression and to imbue the Indian with a prejudice against all manifestations of his own culture. There is no need to go into

specific instances of this, as you so well know them, as do the members of your Administration who have done so much to reverse this tendency. Until very recently - let us say within the past ten or twelve years - the Pueblo Day Schools had followed a similar policy.

"We did not intend in any way to disparage the very excellent work which has been done by Superintendent Trotter and Mrs. Gonzales at the Zuni Day School. We believe that we are correct in saying that the funds first given for Art and Craft work in the Zuni Day School were furnished by the National (then the Eastern) Association on Indian Affairs about 1925. Since that time we have followed the work with interest and appreciation, and have received the best possible cooperation. At the recent Zuni fair, our Field Representatives received an extremely good impression and cooperation far beyond the average.

"Superintendent Morrison's opinion that cheap cooking utensils have done much to discourage the making of pottery is of course quite correct; so also we believe it is true that the influence of the Indian Schools in their former state has done much harm, which probably can be remedied under the present program, as far as the new generation of Indians is concerned. It remains true, we regret to say, that the pottery situation is rather a sad one at Zuni. We trust and hope that the work now being done at the Zuni Day School may effectively remedy this.

"We should be pleased if you would have this letter published in a number of INDIANS AT WORK in the near future."

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The Cover Picture. The cover picture of this issue of INDIANS AT WORK shows a bridge under construction by all-Indian crews built under the Public Works program at Ballou Church, Oklahoma. The completed job is shown on page 27.



INDIANS TO SHARE IN STATE EMERGENCY RELIEF PROGRAMS

By E. J. Armstrong

Assistant to the Commissioner

On November 7, Federal Emergency Relief Administrator Hopkins addressed the following letter to all State Relief Administrators.

"Because of the needs created by the drought I am extending the authority of the State Relief Administrations to include in all programs and activities Indians, whether ward or non-ward, and whether living in concentrated or scattered areas. This is an extension of the original authorization of July 7, 1933.

"Under this extended order Indians should be eligible on the same basis as whites for any phase of your program. From an administrative standpoint the state administrations should work out the method of handling this problem which is most suitable to the state set-up. For example, you may wish to include Indians through your county set-up, or you may prefer to treat certain Indian areas as units within your state-wide organization. There is no reason why you cannot designate Indian Service employees as your agents in carrying out the program, and Commissioner Collier has assured me that every state may count upon the cooperation of the field staff of the Indian Service.

"Commissioner Collier is instructing the superintendents of Indian reservations and schools to communicate with the State Relief Administrations. It is clearly understood that Indian families applying for relief must meet the same requirements and be governed by the same rules and regulations as any other applicants for relief.

"I know that in many states a cooperative program with the Indian Service is already under way and that this order will merely be support for the continuation of a program already in operation."

Because of drought and other conditions completely beyond

the control of the Indians or anyone else, the Indian Service was confronted with a relief problem far beyond its capacity to meet with its regular appropriations. Mr. Hopkins' response to our appeal for Indian relief through his organization is, we hope, the solution of the problem. Each superintendent is being asked to get in touch at once with the State Administrator with the view of working out a program of relief for his reservation. In some states such cooperative relief arrangements are already functioning. In others there is already partial cooperation.

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The New York Indian Tuberculosis Survey. There has been consummated a cooperative agreement between the Indian Office and the County Health Department of Cattaraugus County, New York, which has for its purpose a tuberculosis survey among the Indians on the Alleghany Reservation in that State. By this agreement the Indian Office is paying for the cost of X-ray films, the transportation of Indians from their homes to examination points, and certain miscellaneous items incident to the survey. The State has agreed to hospitalize at its expense all Indians in need of hospitalization for tuberculosis following the study.

This is one more example of cooperation between the Indian Office and local and State authorities for better health protection for Indian and white communities as well. When the survey is completed, a report of the findings will be published in subsequent issues of INDIANS AT WORK. J. G. Townsend, M. D. Director of Health, Indian Service.

RECENT WORD ON THE SUBSISTENCE HOMESTEADS PROGRAM FOR INDIANS

The National Industrial Recovery Act provides, in Section 208 "for aiding the redistribution of the overbalance of population in industrial centers \$25,000,000 is hereby made available".

After long negotiations the sum of \$400,000 was earmarked for Indian subsistence homesteads and, after further long negotiations, the handling of this matter of Indian subsistence homesteads was placed entirely in the Indian Service, subject, of course to the approval of the Secretary of the Interior.

Many legal questions have been raised relative to the provisions of the Act. One of these has to do with an apparent conflict between the National Recovery Act and the Indian Reorganization Act (the modified Wheeler-Howard Act) approved June 18, 1934. The latter Act prohibits the sale of Indian lands. The homestead section of the National Recovery Act contemplates the sale to the individual of the complete homestead, including the land. Under date of October 31, the United States Attorney General ruled to the effect that where homesteads are provided for Indians within existing Indian reservations, or upon land either proclaimed as a new reservation or added to an existing one, buildings and other improvements may be erected and sold to homesteaders, but the land itself remains in Government or Indian ownership.

Another question raised has been relative to the phrase "industrial centers". Since the money is available for uses within the stated purpose of "aiding in the redistribution of the overbalance of population

in industrial centers" it would therefore seem to apply to Indians who are now or have been recently actual residents of industrial centers as contrasted to agricultural sections.

With these points clarified, it is earnestly hoped in the Indian Office that the homestead program will go forward with greater speed than heretofore.

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#### HASKELL'S FIFTIETH ANNIVERSARY

On November 10-12, Haskell Institute will celebrate the fiftieth anniversary of its founding. Commissioner Collier will be present at least one day and will address the students on the subject of legislation and education.

The Indian Leader of November 2, which is the Haskell weekly publication, gave the following account of some of the events planned for the three days.

"Pageantry, an Indian village where some thousand Indians will camp for tribal dances and council fires, a football game in which the Haskell Braves will meet the South Dakota University Coyotes, educational exhibits in the school halls, and Armistice day ceremonies and a parade will be combined in three full days of activities expected to draw thousands of white friends as spectators. The call also has gone out to Haskell Alumni and former students to make the celebration a school Homecoming as well."



SUPERFICIAL NOTES ON IECW CAMPS AND PROJECTS BY THE EDITOR

October 14. In Minneapolis with the October 15 issue of INDIANS AT WORK safely in the mails back in Washington, I turn my attention to planning such visits to the Wisconsin and Minnesota reservations as my time will allow. I have to be back at the Office of course in time to get the November 1 bulletin to press by the 26.

IECW Supervisor Mitchell generously gives his Sunday morning to helping me plan my route. One Sunday in a month, he says, is all that he expects to have at home. This is the Sunday, and now I am taking half of it. I think of how busy we all are - I think of the Washington Office, where people work at their desks until ten or sometimes midnight, and marvel a little at the job that is being done. There is not one concerned in it, I think, who would relinquish his share without personal regret. Not less than in Washington is this feeling sensible in the field, although perhaps there the whole drive of the matter cannot be so clearly understood - as yet.

October 15. In the Ashland Office I talk to Mr. Balmer of Pipestone who is helping on the land purchase program of this district. He describes the infinite complications, but his enthusiasm for the project is high. Rapidly he sketches the needs of the various groups - we have come to say "needs", but "necessity" is not too strong a word. These Chipewas, the victims of the Clapp Act, are tragically without resources. Land they must have if they are to escape becoming hopeless dependents

on Federal charity. Well, the program is being developed and waits only on the removal of the last legal hurdle.

That afternoon with Forest Supervisor Nelson to see one of the first IECW camps to emerge as an entity out of a welter of paper reports on my desk a little over a year ago, when IECW was first being organized. I remember the first time I read of it - the camp village "situated on the shore of beautiful Flambeau Lake" with its recreation ground of just thirty acres. I was just a little distrustful of its reality, I recall. It sounded the least bit idyllic. Then a picture arrived in the Washington Office, a picture of the camp entrance, showing the tepees and the seated Indian figure, made and painted by an IECW enrolled man - a picture which has since been shown in newspapers all over the country - and that seemed indisputable. And then - the Lac du Flambeau men fought that memorable swamp fire last year and from then on no one could have had doubts as to their actuality.

Today, I drive to this Camp, arriving just before supper time. I meet the man who operated one of the pumps in that vast conflagration. On the way out I have passed the railroad trestle that was threatened, but was saved by the Indians fire fighters. These boys are passing a basketball when we arrive. They pause long enough to meet the visitor. It would be impossible of course to tell them that in my dusty office in Washington I have had a mental picture of their camp, their country and their pluck

for a year now. For one thing, I am Anglo-Saxon, they are Indian - neither too communicative. So we bow and murmur at each other, as people do for lack of anything else. And presently I am being shown the camp by Mr. Nelson and Mr. Getty, the new Project Manager there. Only when I see, on the reading room table, thumbbed and worn copies of INDIANS AT WORK do I believe that my dusty Washington desk may have some connection with this place after all.

It is a beautiful, orderly camp. Scenically lovely, it has those "conveniences" without which we find life strange in most of America today - electricity, running water (hot and cold) incinerators and all such. It even has streets. In the warehouse I discover two easels with half-finished paintings. An Indian boy has been using his spare time here, they tell me.

There is a great deal here for me to see, for all people to see, who see incurably in three dimensions - that is, in the past, present and the future. For example, if I wished I could dwell on the Indian boys' preoccupation here - and in all these camps - with sports. I have viewed IECW projects enough, by now, to know that they are done by plain hard work. It is not a soft job to put corduroy road across a swamp, nor is it child's play to "clean up" a forest, as our reports laconically nominate it. After a day of this, however, there is spontaneous activity on the thirty acre recreation field. The boys have finished a baseball season, and now they are getting ready for football and basket ball. They are planning con-

tests for which there is no reward whatever beyond the fun of playing the game itself.

Now, I do not think that anyone would engage in a strenuous sport after a day of laboring with axe and shovel unless he very much wanted to - unless, that is, he had an imperative feeling for activity, skill and grace, a feeling that was so much part of him that it could not be denied. This, in itself, is a very considerable donation from the gods. It was, I think, the chief ingredient of the Greeks as a people, for whom all modern civilization mourns. They glorified sport. Their national expression, their religious expression too, was uttered through the Games, and the dates of their history - lesser matters such as wars and political changes - were recorded in relation to the Games.

The Greeks were smothered under the philistinism of the sturdy go-getting Romans, who had learned one thing and how to do it supremely well, and hence were invincible. Today, a civilization that is essentially Roman, mourns those lost "amateurs" (consider the derivation of the word) with that blind sentimentalism which, like retribution, ironically dogs the progress of the practical. The Romans themselves idealized Greece, after they had efficiently destroyed it. What, then, of America and her Indians?

I can find a further parallel too, of course, if I think a little about the Indians undying commitment to the arts. What things they have achieved for themselves, given resources and an air untainted



by fear of white mockery, have been enduringly beautiful. Are there not white museums aplenty to attest it? Athletics and the arts, a racial genius founded in these things, and a fast dwindling field for its existence - if the reversal of the tide, for which all the just people of the nation now devoutly hope, be not accomplished, how much time will pass before we, like the Romans, shed sentimental tears over what we have laid waste?

The Roman youths used to be sent to Greece to school. Already we send our boys and girls to camps where there are Indian camp counselors. And - well - we have put the Indian on our five-cent piece. An advance fee, perhaps, paid to our consciences.

I am pleased with my parallel. Mr. Nelson, on whom largely rests the heavy responsibility of protecting these Indian forests from the yearly fires (last year it was a party of white berry-pickers that set it, by Superintendent Baumgarten's report) gives me, without verbal embroidery, a statement of what IECW has meant to him - apart from the lasting improvements made on the Indian estate. Before June 1933, he says, he had: 1 car, 3 back-pack pumps, tools (axes and shovels) for approximately twenty-four men - to protect 52,000 acres.

Now, after a year of IECW he has the following equipment: 14 trucks (including large, small and cars), 2 tractors, graders and rotary scrapers, tools (axes and shovels and so forth) for 250 men, two dozen back-pack pumps, two high-pressure pumps and two miles of

hose.

And this year, quite possibly due to IECW preventive measures, there was no considerable fire on the reservation. A record.

So that is Flambeau Camp, under the pine trees beside the lake. And these are the men who were the reality, behind Superintendent Baumgarten's electrifying telegram last August a year ago - "ten sections burning..other large fires south and west...all available men on duty." I have dinner at Mr. Nelson's home and drive back the eighty miles to Ashland that evening. And I have had my last glimpse of the Flambeau country too, I realize, for now a Lake Superior fog settles down over us, and for hours we drive blindly, inside a gray silk pillow that is stuffed with fine gray down. That is the beginning and boundary of everything. That is the shape and color of the world.

At Ashland I am given a new guide, Mr. Guthrie, IECW Assistant, university man and Chippewa, whose knowledge of this country and wide background of travel make him an interesting companion. Driving - through more fog - to Duluth we discuss all sorts of plans for Indian community development, plans based on the inter-relation of sports, the arts and practical education, plans that become frankly Utopian - and we admit it. For Indian poverty, Indian landlessness lie over all this conversation, over all this country, grayer than any fog and no less impalpable to handle.

October 16. To Nett Lake IECW Camp today, over a hundred miles, ar-

living in time for a late lunch.

This camp, Nett Lake, is the largest camp under IECW at present. It has well over two hundred men. It is the "camp in the tamarack swamp" described in INDIANS AT WORK for November 1. Not much more need be said about it here, after Mr. Dillman's account, than this - that its loneliness stays with one like the memory of a too-long-sustained note of music; that never have I felt so out of the world as there. And that there was a brightness and exuberance about the life within the camp that is equally unforgettable.

This latter impression rests with me now on a curiously little thing; it is the memory of the great gay Indian head which one of the boys had painted on the boards behind the baskets in the basketball court of the new gymnasium.

There was, somehow, something very gratuitously gallant about that. A like head is on swinging signs at the camp entrance. The camp streets, too, are to be marked with it. But there was a difference about putting it up in the gymnasium. There was humor and sparkle in that, while the signs may have been (this is my own evil imagining, I admit) mere civic pride. But there is humor aplenty in the Indians, who must find the determined white fiction of their "stoicism" secretly very diverting. They know a hawk from handsaw.

I spend the afternoon driving about with Forest Supervisor Carlson looking at IECW road projects, visiting the side camps and seeing the

new IECW lookout tower and ranger station. I marvel at the rigors of this country, with its swamps and its blackly savage undergrowth. It is no wonder, I think, that out of this land have come myths of heroic achievement. Such woods as these are the natural breeding spots of awe and legend.

That evening there is a meeting in the gymnasium to discuss the Reorganization Act. It rains, but the men come in from the side camps notwithstanding. Mr. Monell from the Cass Lake Agency presents the Act, explaining it section by section. Then the men question him. Surely here is the beginning of some self-government, for Mr. Monell is an Indian himself. There is considerable humor in the talk and consensus of opinion plainly is this - "We cannot be worse off than we are. This Act gives us hope, so let us accept it. We can lose nothing, for we have nothing."

So, hopefully - and humorously - in this indescribable isolation, while the rain hammers on the roof, they talk of cooperatives and education. Under the new Act could they develop their wild rice industry? Could they operate their own sawmills, as the Indians do at Red Lake and Menominee? What about land - yes, what about land? How old could a man be and still profit by the scholarship provision? All very deliberately and discursively, so that my Anglo-Saxon patience at one time, at least, threatened to wear thin. That was when a delegation from a side camp arrived late, and it was agreed by everyone quite naturally to go back and start the entire proceedings anew. And that

is what they did too.

October 17. On with Mr. Carlson to Cass Lake, through more of this black Minnesota country. I say "black", because it seemed to me like the shaggy hide of some nightmare animal, but of course if really is black and white - black pines, ragged, tall and skinny, white birch, ghastly, skeletonic and unreal, underfoot black muck, and white sky above. A penitential land it seemed to me - in stripes.

For over a hundred miles we drive through "Indian country". We have the map to prove it. We are within the "reservation" bounds. But mile upon mile passes and we do not see a foot of Indian possessions. We have the map to prove that, too. Mr. Carlson, showing it to me, remarks, "I have read in your magazine that some reservations are 'checkerboarded', Indian and white. Well, we aren't even checkerboarded here. We've got just a few speckles." These speckles are what remains to the Indians.

On to Cass Lake Village, where I spend an afternoon indoors - the first since I left Minneapolis. I am

supposed to sit at a desk in the Agency office and make notes. Actually I talk to people. There is so much interest and activity here that I long for critics of government employees to see it all. Mr. Kaufman, the extension man, has been making exhaustive studies of the possibilities of developing the wild rice crop. Mr. Carlson has been combining supervising of forestry and IECW activities over this enormous scattered territory. Mr. Monks, the chief clerk, discusses office administrative methods - but these are beyond my comprehension. I listen and listen. It is all interesting. I decide that I will do my notes later on at the hotel.

October 18. With Mr. Carlson on to see one of the most exciting IECW projects yet to meet my eye - the rice camps on the shore of Big Rice Lake. I will not write of that, but refer my readers to the story (page 16) by Mr. Carlson himself, who supervised the job. And on through Itasca State Park, where I see the Father Of Waters himself, no wider than my two hands. The Mississippi, easy to step across. I look and there it is, neatly placarded for tourists. So what? Sometimes I almost wish I cared for "scenery".



FROM IECW WEEKLY REPORTS

Bringing In The Harvest, Alabama and Coushatta. We did not do any construction work this week because I had the men lay off and gather their crops. Some of them had a little cotton, corn and peas to gather. The corn crop was very small due to the drought and to the poor farming land of the Indians. The cotton crop amounted to four bales. Many of the men had other little jobs at home that they wanted to get done now that they have a little money to buy nails and so forth to work with. The men worked in groups just as they do when working for wages. There are only six wagons on the reservation and they are all in a run-down condition; however, we used all of them in gathering the crops. J. E. Farley.

Weekend Report From Zuni. Suggest again as to our weekend report. We did finished our fencing this week and we work part of the spill way.

We should be willing to endure any hardships to reach us at any moment. We know life is hard. But in order to live we must work and earn. Ned Pelesque.

Jealous Of Springs At Ute. As soon as a spring is developed it is immediately utilized by the Ute Mountain Utes who bring their sheep to the vicinity of the developed spring. One Ute Indian, feeling somewhat slighted at not seeing his local spring (the one nearest his camp) developed, asked, "Whatsa matter? You develop lots other springs

on Ute Mountain, but no come to my spring?" This shows the Indians' appreciation of our IECW program. Lee Jekyll.

The Person Did. The Ponemah Camp is expecting a visitor of the Washington Office. This person we understand is the Editor for the INDIANS AT WORK which is a well known news sheet to all Indian Emergency Conservation Workers. Miss Roberts, Camp One of Ponemah, Red Lake, extends a cordial welcome, and we sincerely hope that you have enjoyed your visit. S. S. Gurneaux.

A Dance At Fort Hall. Our fence work is almost completed on Project 25. We expect to move Camp on the 9th or 10th. The post hole digging was not so difficult this week. 35 rods of rocky ground; 879 post holes dug. This completes the post hole digging; 634 post used in two miles; 634 stays used in two miles; 31 spools of wire used in two miles; 325 pounds of staples used so far on 77 miles fence.

We had a dance Thursday night and Camp 3 boys were invited to the dance. The lunch was served at 12 o'clock. We had a swell dance with what crowd we had there. Leonard Edmo.

Good Work At Mescalero. These projects are carried on from two family camps and by men working directly from the agency.

The work of putting in our cistern at the Lookout progressed very well. Two boys have practically



built the cistern themselves which included the ten foot hole in solid rock, building the forms and with a little help mixed and poured the concrete - a good job. W. P. Arthur.

Not Dull Boys At Fort Apache.

Men all took in Fair at Whiteriver and as a result have worked better this week than they have for some time. The IECW took Third prize on their float in the parade and I think that helped some in regards to camp spirit. J. A. Treat.

Indians Work With Officers,

Fort Apache. Five convicts escaped from the Holbrook Jail Sunday, October 14th. They came down about fifteen miles from Young, Arizona, and about three miles south of our camp. On October 15 four Indians from our camp picked up their tracks on the Reservation boundary and tracked them to what is known as the Nail Ranch. The Officers were notified and they found three of the five fugitives asleep in the old house. The other two had crossed the Reservation boundary. The Officers got the dogs and I loaned them four horses and they trailed them down in the afternoon. The convicts put up quite a fight and shot several times but were finally captured. The end of a worried week. Everything is going good now. William Harris.

Radio At Taholah. We were able to move the camp boys from their old quarters to the new ones on Thursday. Within a short time they were comfortably settled and very satisfied with the new arrangement. The boys immediately took it upon themselves to transfer the radio, some working long after dark to finish the work.

There still remains some finishing work which must be done before the Bunkhouse Project can be called complete.

Ditching, clearing of culverts, and filling of holes were done by the Truck Trail Maintenance crew. A severe wind and rain storm on Friday made it necessary for the crew to work overtime in order to clear the road of fallen trees. R. Mackenstädt.

Lots of Soup At Flathead. 117 head of cattle for slaughter was distributed last Friday to the Indian people of this District and it was indeed a fine group of animals given out and too much praise cannot be given our Superintendent for his work in getting them here.

Lots of soup for the coming winter; I can hear the music now. P. H. Shea.

Dancing At Flathead. A group meeting was held on Wednesday night to make appointments for the reorganizing of the entertainment and special dance committees. At the conclusion of this meeting the two committees were asked to meet the following night to make definite plans for the future. The entertainment committee was well represented at the Thursday night meeting, but the dance committee had only three of their five members present. Regardless of this shortage, future plans were set up, with a large camp dance to be given the following night, Friday.

The dance was advertised on the bulletin board, and the dance committee made arrangements for music with talent found within the camp. A large crowd attended the

dance and everyone had a good time.

Our electric light plant has just returned from the Forest Service repair shop at Spokane, so everyone is happy with the assurance of lights in a few days. Eugene Maillet.

In The Bad Lands At Pine Ridge. The trail work south of Oglala Station was completed last week and another trail was mapped out along the Cheyenne River running East and West. It was started middle of the week.

It was necessary for the fence crew to do some trail work on this same project to reach the boundary line.

We are now located about fifty miles from the Agency and mostly over bad roads, it is necessary that we carry two weeks food supply for thirty men. There is great interest among the men as this territory is all bad lands and new to the boys. Leisure time activities, fossil hunt, reading, horse-shoe, radio. James Whitebull.

Praise For The Indians At Fort McDermitt. We had considerable storms the past week.

I am indeed impressed by the spirit of this group of Indians in their attitude toward their work, and their spirit of cooperation toward their foremen. Even though we had some bad weather the past week almost all of the men were present every day and they were very prompt in getting on the job. With this kind of cooperation we are bound to turn out a lot of work, and it is work that I am sure that will be of

the highest type. Clell H. Warner.

Not A Word For The Negative At Red Lake. In a meeting this week, the new order of Circular No. 103 was put into effect to catch the extra working days of October. It was thought that the men would oppose by argument at first, but there was not a word uttered for the negative. A clear understanding was given out, both in Indian and English language.

A re-check on the mapping job that was projected last year is about completed. This re-check was carried on by Donald M. Stewart, Bureau of Plant Industry of St. Paul Minnesota; and Edwin J. Bender, Foremen of the Blister Rust project. Some ten sections were worked over.

Project Nine of the Stand Improvement has started work with a crew of thirty men, this crew will be increased however, according to the amount of work or ground to be covered this winter.

All other projects have, or are about to be completed this month. This is such work as Trail and Road building with maintenance thereof.

The Experimental Plot project has been completed this week. This work was the general check-up of tree growth on the different plots under different conditions as to soil, undergrowth and location. This is checked with sizes, height, and condition of the tree. S. S. Gurneaux

Enjoyed Themselves At Yakima. We had, among ourselves, a real contested Touch-Football game. We

choosed up sides and really enjoyed ourselves. Julian Smith.

#### A Fine Good Work At Picuris.

I only had eleven men for three days and six men for two days, and it is because I had some of them are working at the ditch and some of the men at the school house where I keep them working and they are also doing a good job.

But I am doing a fine good work with this few men. I hope after this week I will have more men. Roman Martinez.

Hard Works At Santa Clara. During the week we done 3/4 mile completed the 12 foot wide truck trail, very rocky, hard earth plenty trees stumps, we done a hard works.

We blasted 17 stumps and cut off from roots 15 stumps. Straigten many curves, used two teams for plowing and work with the Fresno truck used for pulling the grading machine. 13 men working on the truck trail.

One team used on Forest Sanitation work skidding logs. One horse used for rounding up the stray cattle.

Still during the week we done in completing the 1/4 mile fencing that was not finished. With seven men they done digging, cutting and packing posts and spools wires. Joseph F. Tafoya.

Tournament At Five Civilized Tribes. On Sunday 21st, the Wilburton Indian Camp journeyed over to the McCurtain Camp for a big tournament and pow wow. They engaged in the following games: dominoes, checkers, moon,

ping pong, horseshoes, volley ball, basket ball, baseball throw, and foot ball passing and punting. There were teams selected from each camp to represent them in these contests. The McCurtain Camp won by a large score. The meeting was a great success and this plan will be continued throughout the year. Each camp will alternate in being host to the other camp. B. C. Palmer.

Girl Helpers At Papago. We are boarding three Indian girl helpers who assist the camp cook in serving and washing dishes. S. W. R. Thompson

Lightning On Baboquivari (Sells). The lookout cabin on Baboquivari Peak having been severely damaged by lightning the past season, it was essential that this be repaired and properly insulated from future damage in this respect. R. M. Fish.

Seven Hundred And Fifty Yards Of Terrace At San Xavier. Seven hundred and fifty lineal yards of terrace was constructed this week on the San Xavier Erosion Control program. Twelve earth check dams in the form of miniature charcos were built with the terrace crew of workmen. Better than a mile of right of way was cleared and plowed ahead of the terrace constructors.

One complete cattle guard was built on the north line entrance of Erosion Demonstration Area.

The fence group completed stringing the barbed wire on the enclosure and are now clearing and building a road around the enclosed area to provide a way for horse drawn vehicles and stock to drive to the outside of this Erosion Control



Area.

We are fortunate to have with us this week, Mr. Collins of the Sells Agency, planting the newly plowed terraces and borrow pits with various kinds of native grass seed that he has collected in different parts of Southern Arizona. C. F. Altfillisch.

Leisure Time Activities At Shoshone. Hauling Hay. R. G. Pankey.

Glad News For The Girls At Warm Springs. The girls on the kitchen force have received glad news to the effect that they will receive work clothing as well as the men this winter. Coquelle Thompson.

Mr. Lindquist Approves At Talihina. Mr. Fred L. Verity, Project Manager, of Muskogee, Oklahoma, was here on his regular call, looking over the works. We also had with us Mr. C. E. E. Lindquist, who reported splendid work.

William E. Van Cleave.

Undefeated At Truxton Canon. Our football team has been carrying on among the undefeated teams of the nation. We have yet to have our goal line crossed by our opponents. We defeated a strong team at Needles, California last Sunday. We took the all-white team into camp to the tune of six to nothing. Our boys should have run up a bigger score, but the field was very difficult to play on and it hampered our style of play, for we have a very deceptive running and passing attack. The field was very hilly, and had rocks scattered all over it. It is very hard to get games for our team at home. We are planning on going to Tuba City, Arizona a week from this coming Sunday for a game with the Emergency Conservation Team there. It has not been definitely decided whether we will go or not for we would much rather have a game at home, where we can have our supporters and band. We try to make this entertainment for the men at camp and the school children at the agency. Charles F. Barnard.





Comanche, Kiowa, Pueblo And Navajo, At The Southeastern Fair, Under  
The Auspices Of The Indian Office



Jack Hokeah, Kiowa, Dancing



Manuelito, Watched By Interested Crowds,  
Makes The Sand Painting





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